



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Do Your Best and Let Hashem Do the Rest

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"Count the children of Levi...and Moshe counted them by the word of Hashem as he was commanded" (3:16)

In telling us that *Moshe* counted the people of *Levi*, the *Torah* writes that he counted the Levites "by the word of *Hashem*, as he was commanded." *Rashi*, seemingly bothered by the apparent redundancy in this phrase, explains that *Moshe* did not actually need to enter the tents of the Levites to count them. Rather, he would stand outside the tent and *Hashem* would tell *Moshe* how many people lived in the tent. Hence, the way that *Moshe* learned the number of Levites in each family was "by the word of *Hashem*." This begs the obvious question: if *Hashem* was simply going to tell *Moshe* how many Levites lived in each tent, why did *Moshe* need to go to the tents in the first place? One answer that is offered is that *Hashem* wanted *Moshe* to put in as much of his own effort as possible. Only at the point where further effort would not have been appropriate, such as *Moshe* entering each person's tent, did *Hashem* command *Moshe* to leave the rest to Him.

We can learn two lessons from this. First, we should always remember that *Hashem* is waiting and ready to bless our efforts. But, He does want us to put in our own efforts before He makes those efforts successful. Second, we should never despair or lose hope because we don't see how we can be successful at whatever it is that we are trying to accomplish. We should always do the best we can, even if it seems futile, and we should remember that *Hashem* has the power to help us cross the finish line.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Hashem spoke to Moshe in the wilderness of Sinai... (1:1)

Why specifically in the wilderness of Sinai? From here we derive that the Torah was given by way of three things: 1) Fire, 2) Water, 3) In the Desert. Fire, as the verse says, "Har Sinai was burning with fire"; Water, as the verse says, "Also the clouds were dripping water"; and "In the desert," as the verse says "Hashem spoke to Moshe in the wilderness of Sinai...." Why was the Torah given with these items? To teach us that just as these things are free, so too everyone is able to learn Torah. (Bamidbar Rabba 1:6)

As only one item was derived from this verse, why does the midrash say "From here we derive that the Torah was given by way of three things?"

Parsha Riddle

How was it possible to have more than a year between one Shavuot and the next one - even without a leap year?

Please see next week's issue for the answer.

Last week's riddle:

Why are the laws of lending with interest in Yoreh Deah and not in Choshen Mishpat, which discusses monetary laws?

Answer: The Halachos of a Jew's relationship with a gentile are discussed in Yoreh Deah. A Jew's allowance to lend money to a gentile with interest belongs there. Once lending money with interest is discussed, the prohibition of lending money with interest to a Jew is also written. (Tur Yoreh Deah 160)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Bamidbar, the Torah relates: "These are the offspring of Aharon and Moshe on the day Hashem spoke with Moshe at Mount Sinai:" but continues with an enumeration of only Aharon's children. The Talmud explains that although Aharon sired his children, Moshe taught them (Torah), and they are therefore called by his name, and we thus derive the principle that "Anyone who teaches another person's son Torah, the verse ascribes him credit as if he sired him" (Sanhedrin 19b). Rashi to our parashah adds that this is alluded to by the Torah's reference to "the day Hashem spoke with Moshe" - on that day did they become his offspring, since he taught them what he learned from Hashem.

A related principle expressed in the same Talmudic passage is "Anyone who raises an orphan in his house, the verse ascribes to him credit as if he gave birth to him." Although this Talmud discussion is aggadic rather than halachic, some authorities have nevertheless invoked it in various halachic contexts:

- R. Meir of Rothenberg accepted the validity of a financial document in which the drafters (a husband and wife) had referred to the wife's son (by another man) as "our son", on the grounds that "Anyone who raises an orphan is as if he gave birth to him." (Teshuvos Maimoniyos, Mishpatim #48)
- R. Tzvi Ashkenazi suggests that a "person" created via the mystical work Sefer Yetzirah (a "golem" in popular parlance) might be countable toward a minyan. Just as "Anyone who raises an orphan in his house, the verse ascribes to him credit as if he gave birth to him," so, too, since this artificial entity is the handiwork of the righteous, he may be included among the Children of Israel, since the handiwork of the righteous are their offspring. (Shut Chacham Tzvi #93)
- R. Shlomo Kluger raises the question of whether raising orphans in one's house fulfills the mitzvah to "be fruitful and multiply," in light of the principle that "[Any]one who raises an orphan in his house, [the verse] ascribes to him credit as if he gave birth to him." He concludes that "as if" denotes strict equality or merely a looser degree of comparability. (Chochmas Shlomo at the beginning of Shulchan Aruch EH)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Landless.
2. Countless.
3. King's Legion.
4. Eigelless.

#2 WHO AM I?

1. Am I a student?
2. Am I a child?
3. Children of Moshe?
4. We were four.

Last Week's Answers

- #1 **Eved Ivri** (I am your boss, You are my boss, Don't keep me busy, I am for theft)
#2 **Shemitta** (Where is your produce? Where is your loan? Where is your work? Go learn.)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



Visit gwckollel.org to submit your answers. **Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!**

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

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1:00pm: Hachana (preparation) shiur with a GWCK Scholar Register at gwckollel.org/shavuot. 2:00pm: Opening Remarks: Harav Malkiel Kotler Shlita, followed by a shiur with Dayan Chanonch Enrentreu Shlita. Access the shiur at <http://www.kollelunited.org>. No registration required.